



Our Heart's Desire

(Translated by Ezekiel Bozikis from the Greek translation of Metropolitan Nikopoleos Meletios)

Taken from The Way to the Kingdom of Heaven, by St. Innocent of Alaska.

God did not create Man to live only here, on earth. He created him to live with God and in God and to live not only one hundred years or one thousand years, but for all eternity. Every human being who ever lived desires and longs for happiness and joy. He desires every good thing. He searches for happiness and blessings. This is no sin. This is not a fault in our nature. This is, for a human being, a sincere requirement of his soul. But, in this world, nothing, except God, can fill a person's heart, and meet all of his emotional needs. Just as it is impossible for someone to put out a fire with coals and oil (only water can extinguish it!), so, likewise, it is impossible for a human being to satisfy the desires of his heart with worldly goods and pleasures. For only the grace of God is able to quench the thirst of our souls. Everything that we want, we want only until we get it! Once we have it, we soon get bored with it! Good and desirable appear to us to be the things we don't have! Everything that we acquire, even if it is the most beautiful of its type in the world, seems not to be enough!

The best example of this is King Solomon. He was, as you know, so rich that everything in his palace was made out of gold! He was so wise that even foreign monarchs sought his advice. He was so powerful that all his enemies feared him. Thus, Solomon, with all his power, wealth and wisdom, had the means to acquire whatever he wanted and satisfy all of his desires. But, in spite of this, Solomon could never fill his heart! His desires tortured him. They tyrannized him more than they would have a poorer man. In the end, after he tried in vain to be satisfied by all that he had, he wrote in despair:

"Vanity of vanities, all is vain."

Nothing could satisfy all his passions! Truly, nothing exists in this world that can fully satisfy our passions. Even if a man should gain the whole world, and was able to experience everything in it in a single moment, even then his heart would still be empty.

Because the human heart can only be fully satisfied by the love of God. Thus, only God can fill the human heart and soul, and quench their thirst.

Therefore, brothers and sisters:
Do you want to live with God in His Kingdom? Become Christians - Orthodox Christians.
Do you want joy and happiness? Look for them in God.

Do you want your soul to experience complete satisfaction and contentment? Return to God, from Whom you've been separated because of your sins! But, you must realize this: No one can by themselves, without Jesus Christ, turn to and approach God. Because our sins are like a high wall, they don't allow us to approach Him. And if Jesus Christ had not, out of compassion for us, come down from heaven and taken human flesh, and had He not demolished this dividing-wall, that separated us from God, by His death, we would have all been lost forever. Because we are all sinners. In sin we were conceived. As infants even, at an age when we didn't know anything and haven't done anything, sin was inside us like a seed.

Jesus Christ is our Saviour, our Redeemer, our Liberator, our Benefactor. And every human being, if he wants to, can return to God and enter His Heavenly Kingdom.

And know this: The way to the Kingdom of Heaven is one: the way that Christ took when He lived on earth.

No other way exists, existed, or ever will exist.. The Lord Jesus Christ said: "I am the way. Whoever wishes to follow Me must deny himself and take up his cross. Only then will he be following Me." Therefore, every Christian, every human being, must know: which is the way, how to find it, and how to travel it.

On this theme the forth-coming articles will seek to elaborate.

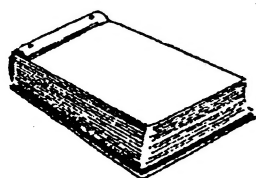
What's Happening

Orthodox Christian Youth Fellowship



OCYF of St George's Parish has recommenced for 1995 every second Friday 7:30-9:30pm 24/2, 10/3 etc. If you have teenagers from grade 8 upwards, please encourage them to come along. Our format consists of:
 One fortnight - Religious based, where we look at specific topics relating to Orthodoxy
 One fortnight - Activity based, which may have a Christian theme or simply a video/games night. From time to time we also have trips outside the premises.
 For more details contact the coordinators

Helen Demitriou 849 3012 (H) 841 4444 (W)
 Vasili Theodorakis 844 5834 (H) 844 9166 (W)



"WONDROUS IS GOD IN HIS SAINTS"

(Calendar of Feast Days)

29 Feb	St John Cassian
1 Mar	St Eudocia
6 Mar	Beginning of Great Lent
9 Mar	The 40 Martyrs of Sebaste
10 Mar	St Anastasia
12 Mar	St Simeon the New Theologian
12 Mar	Sunday Of Orthodoxy
18 Mar	St Cyril, Archbishop of Jerusalem
25 Mar	The Annunciation
26 Mar	Holy Archangel Gabriel
30 Mar	St John Climacus (of the Ladder)
1 Apr	St Mary of Egypt

"...the angel Gabriel was sent by God to...a virgin (whose name) was Mary. And having come in, the angel said to her, "Rejoice, highly favoured one, the Lord is with you; blessed are you among women!..."

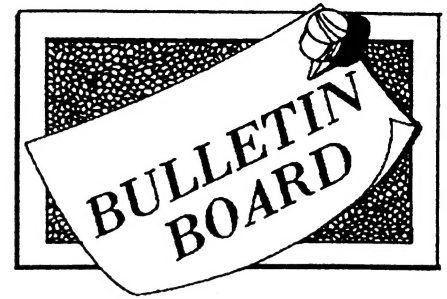


Luke 1:26-38

• WANTED •

O.C.Y.F. Youth leaders to assist the coordinators in presenting material / supervising / interacting and supporting young people etc. If you have an interest in becoming involved in O.C.Y.F. or would just like more information please contact Helen / Vasili (telephone numbers above) and they would be happy to discuss it with you further.

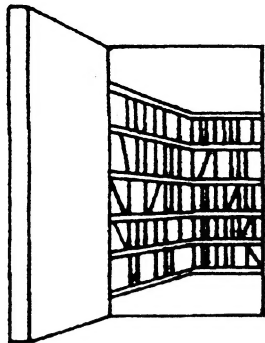
In Our Parish



Our next course

begins on Wednesday 8 March 1995. We look at the meaning of the Holy Sacraments in Our Lives through a series of professionally produced videos just recieved

from the US. The course will be held over a period of 4 consecutive Wednesday nights from 7:30 - 9:30 pm. No cost involved. Feel free to come along and bring a friend or two, and share in the Lenten spirit as we all learn a little more about our Orthodox faith. We look forward to seeing you at the Welfare Centre (next to the Church of St George) on those nights!



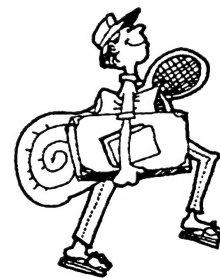
in
your
library

BOOKS WANTED...

PLEASE... PLEASE... PLEASE...

Check your shelves at home for any overdue books you may have.. There are no late fees involved but it does cost the Church each time a book does not return. Some books have been outstanding for well over a year and while we encourage you to use our library, we ask you to return books promptly or to contact us for an extension of time if necessary. All currently overdue books need to be returned as we are hoping to begin to "computerise" our library very soon.

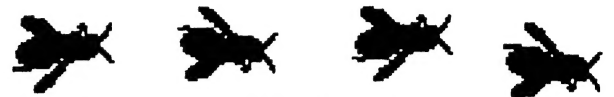
Thank you for your cooperation.



AND THEN SOME TIME FOR LENTEN REFLECTION...

A retreat is scheduled for the weekend of 31 March - 2 April 1995 (straight after our course). We are looking forward to bringing up a guest speaker for the retreat. As at previous retreats the weekend will involve talks, discussion, some fun and a cycle of worship services. Although numbers are limited our retreats continuing depends on improved attendance numbers. Our site for this retreat will be Pantro at Maraen Dam, Boonah. Further details and a map will be available closer to the date (at the liturgy and at the course). Look forward to seeing you there.

BEES WANTED...



Do you have a little time to spare on Saturday 11 March from 2:00 onwards? Your help would be greatly appreciated for our "Library Working Bee". New books are continually arriving, old books need T.L.C., and overdue books need checking.

If you can lend a hand on the day, please drop in. It is planned for the working bee to go until just before the Liturgy begins, so no amount of time is too small.

REFLECTIONS ON THE LITURGY

Taken from "The Eucharist" by Fr
Alexander Schmemmann



The Liturgy is the "Sacrament of the Assembly." Christ came to "gather into one the children of God who were scattered abroad" (Jn 11:52), and from the very beginning the Eucharist was a manifestation and realisation of the unity of the new people of God, gathered by Christ and in Christ. We need to be thoroughly aware that we come to the temple not for individual prayer but to *assemble together as the Church*, and the visible temple itself signifies and is but an image of the temple not made by hands. Therefore, the "assembly as the Church" is in reality the first liturgical act, the foundation of the entire liturgy; and unless one understands this, one cannot understand the rest of the celebration. When I say that I am going to church, it means I am going into the assembly of the faithful in order, together with them, to *constitute the Church*, in order to be what I became on the day of my baptism - a *member*, in the fullest, absolute meaning of the term, of the body of Christ. "You are the body of Christ and individually members of it," says the apostle (1 Co 12:27). I go to manifest and realise my membership, to manifest and witness before God and the world the mystery of the kingdom of God, which already "has come in power."

It has come and is coming in power - in the Church. This is the mystery of the Church, the mystery of the body of Christ: "where two or three people are gathered in my name, there am I in the midst of them" (Mt 18:20). The miracle of the church assembly lies in that it is not the "sum" of the sinful and unworthy people who comprise it, but the body of Christ. How often do we say we are going to church to obtain help, strength or consolation? We forget, meanwhile, that we are the Church, we make it up, that Christ abides in his members and that the Church does not exist outside us or above us, but *we are in Christ and Christ is in us*. Christianity consists not in bestowing on each the possibility of "personal perfection" but first of all in calling and commanding Christians to be the Church - "a holy nation, a royal priesthood, a chosen race" (1 Pt 2:9) - to manifest and confess the presence of Christ and his Kingdom in the world.

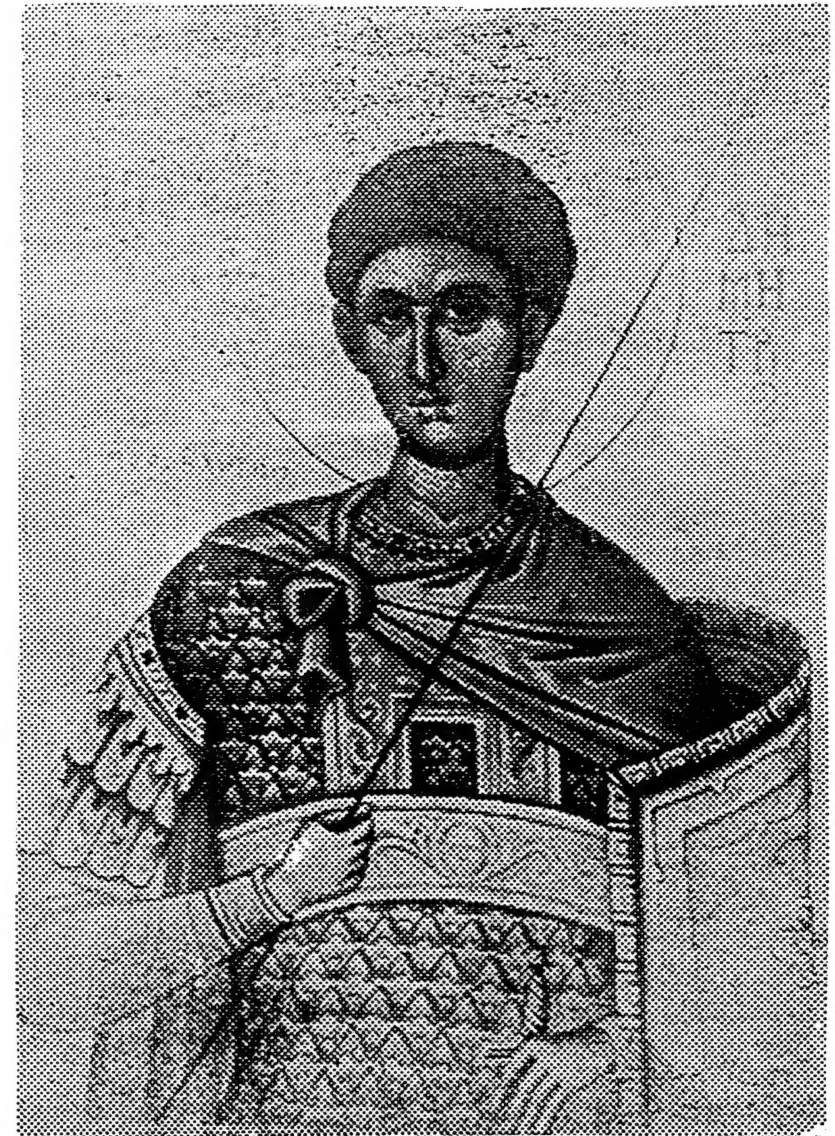
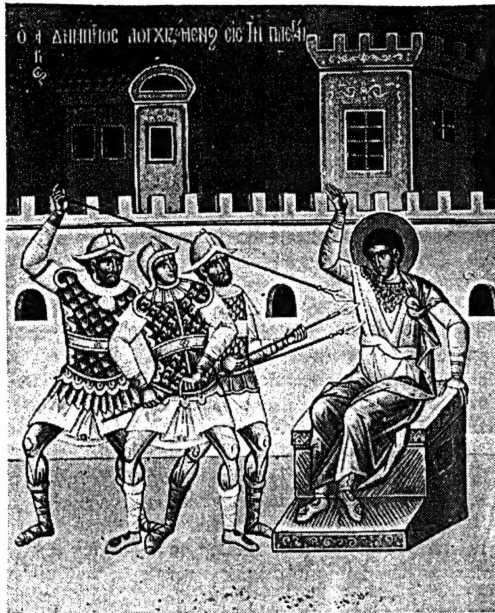
And the holiness of the Church is not our holiness, but Christ's, who loved the Church and gave himself for her "that he might sanctify her... that she might be holy and without blemish" (Eph 5:25-27). Likewise, the holiness of the saints as well is but the revelation and realisation of that sanctification, that holiness that each of us received on the day of baptism and in which we are all called to increase. But we could not grow in it if we did not already possess it as a gift of God, as his presence in us through the Holy Spirit. This is why in early times all Christians were called *saints*; this is why "assembling as the Church" is our task, our chief trust and duty. We have been consecrated to this task, and it will remain with us until such time as we cut ourselves off from it.

In antiquity, those who did not take part in the Eucharistic assembly without due cause excommunicated themselves from the Church, since they had severed themselves from the organic unity of the body of Christ, which is manifested in the liturgy. The Eucharist, we repeat, is not "one of the sacraments" or one of the services, but the very manifestation and *fulfilment* of the Church in all her power, sanctity and fullness. Only by taking part in it can we increase in holiness and fulfil all that we have been commanded to be and do. The Church, gathered in the Eucharist, even when limited to "two or three," is the image and realisation of the body of Christ, and only those who are gathered will be able to *partake*, i.e., be communicants of the body and blood of Christ, because they manifest him by their very assembly. No one could ever partake, no one could ever be of proper and "sufficient" holiness for this, unless it was given and commanded in the Church, in the assembly, in that mystical unity in which we, who constitute the body of Christ, are able to blamelessly call God Father and be partakers and communicants of the divine life.

It should now be obvious to what degree our contemporary "individual" entries into the temple, at any moment during the service, violate the essence of the Eucharist. One who maintains his "individuality" and "freedom" in such a manner does not know, has not discovered the mystery of the Church; he does not take part in the sacrament of the assembly, in this miracle of the reunification of the splintered and sinful human nature in the divine-human unity of Jesus Christ.

The Emperor's fury turned against Saint Dimitrios, because he finally learned that Nestor was his pupil. The soldiers entered Saint Dimitrios' cell with spears in their hands ready to kill him by order of Dioklitianos. Upon seeing them, Saint Dimitrios raised his arm, waiting to be speared, just like Christ on the cross. The spears pierced his body until he finally gave up his holy spirit unto Christ the Lord. Some Christians secretly retrieved Saint Dimitrios' body and buried it with reverence.

Saint Dimitrios hadn't considered wealth and glory - hadn't thought of his youth. He sacrificed it all for Christ. God in turn glorified him - from his grave flowed myrrh which had miraculous powers.



SAINT DIMITRIOS

SAINT DIMITRIOS

(His memory is celebrated 26 October)

Saint Dimitrios, the great martyr, was born in Thessalonika about 260 AD. His parents were officials and even though Dimitrios grew up surrounded by glory, he was humble, compassionate and righteous. These gifts were precious stones glittering on the crown he wore, and the brightest crown was his faith in Christ. He believed in Him wholeheartedly.

During that time, Emperor in Rome was Dioklitianos, who had assigned Maximianos as ruler of Macedonian and the Eastern world. Maximianos, unaware that Dimitrios was a Christian, appointed him Duke of Thessalonika and General of Thessalia. Dimitrios was not influenced by the glory of these positions but was happy that this would give him the opportunity to preach the word of the Lord with greater ease. He performed his teachings openly, without fear of the consequences. The people benefited greatly by his teachings and many pagans renounced the idol gods and believed in the true God.

After the victory of a battle, Maximianos celebrated this event by offering a sacrifice to the gods in every city he passed. A group of informers told Maximianos that Dimitrios was a Christian and that he had converted many people to Christianity. He was saddened by this but wanting to verify these accusations himself, he invited all the Officers of Thessalonika to offer a sacrifice to the idol gods. Dimitrios did not attend, therefore Maximianos invited him personally.

He did not hesitate to admit his belief in Christ and adamantly refused to offer any kind of sacrifice to the idols. Maximianos immediately had him chained and imprisoned in the basement of one of the old baths where all the waste and sewage was disposed of. Dimitrios remained there for quite some time. Maximianos wanted him to die there of depravation and suffering. He wanted him to die without becoming a martyr which, as he believed, would glorify him and be loved even more by the Christians.

A year passed, but Dimitrios continued to teach the word of the Lord and to strengthen the resolve of those who visited him. Among them was Nestor, one of his pupils.

That year, Dioklitianos, Emperor of Rome, was in Thessalonika for the games which were performed in the city's stadium. Many athletes competed to prove their strength. However, the Emperor regarded very highly one athlete in particular. His name was Liaios. No one dared to compete with him. In addition to his athletic build and strength, he carried out his manoeuvres with great ingenuity.

Responding to the spectators' cheers, Liaios entered the stadium calling out for a component, but no one came forth. He then started to provoke the Christians, telling them that if they had so much faith in the power of their God, why didn't one of them come forth to fight with him.

Leaving the stadium, Nestor went to see Saint Dimitrios to ask for his blessing. He had decided to fight with Liaios. Nestor was all but 20 years old, an unknown among the athletes. Upon seeing him, Liaios laughed, unwilling to fight with this "mere boy", but Nestor provoked him to the point of fury. While many of the spectators cheered for Liaios, the Christians prayed for Nestor's victory. The fighting was fierce and during an unexpected manoeuvre, Nestor plunged his sword into his opponent.

The spectators, instead of cheering for Nestor's victory, regarded what he had done an unforgivable crime, and called out to the Emperor to kill him. However, this was not the "proper" thing to do. The Emperor had to find another reason to kill him, so he called out to Nestor to come before him. He asked him what kind of magic had he used which enabled him to fight such a well-known athlete, far stronger than himself, and win in the end. Nestor replied that he didn't win by magical powers but with the power of Christ, the true god. Upon hearing this, Dioklitianos gave the order and Nestor was beheaded. He became a martyr, as it was foretold to him by Saint Dimitrios.

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A lavishly illustrated study of Orthodox spirituality—the Desert Fathers, the patristic heritage, the Russian *startsy*, and above all Gregory Palamas, who incorporated traditional Eastern monastic spirituality into a comprehensive theological vision.



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An excellent booklet on the history, faith and practice of the Orthodox Church

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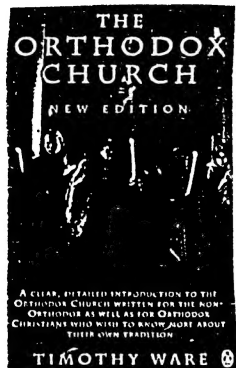
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Timothy Ware

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All books available from the
Orthodox Church of St George

Contact: A&N Cassimatis

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Recommended Reading

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Stanley Harakas

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✠ CHRIST THE TEACHER ✠



BOOKS FOR ORTHODOX CHRISTIANS

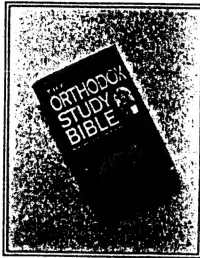


Issue No: 3
Feb 1995

BIBLES/BIBLE STUDY

ORTHODOX STUDY BIBLE

Includes the New Testament and Psalms from an Orthodox perspective. Introductions and outlines to the books of the Bible, a concordance and glossary, special articles on Orthodox doctrine, scripture readings for Feast Days, full color icons, morning and evening prayers, special articles such as "How To Read The Bible" and "What Is The Orthodox Christian Church" by Bishop Kallistos Ware.



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On Order

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On Order

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This Orthodox book of Bible stories from the Old and New Testaments is illustrated in iconographic style. Stories include Creation, Noah, Moses, and the life and ministry of Jesus. Excellent for home and church use.

\$ 12

Children Receive the Kingdom (Matt. 19:13-15; Luke 18:15-17)



MARK 10

13 ^aThen they brought little children to Him, that He might touch them; but the disciples rebuked those who brought *them*.

14 But when Jesus saw *it*, He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for ^aof such is the kingdom of God.[†]

15 "Assuredly, I say to you, ^awhoever does not receive the kingdom of God as a little child will ^bby no means enter it."

16 And He took them up in His arms, laid *His* hands on them, and blessed them.[†]



The Holy and Great Martyr Katharine.

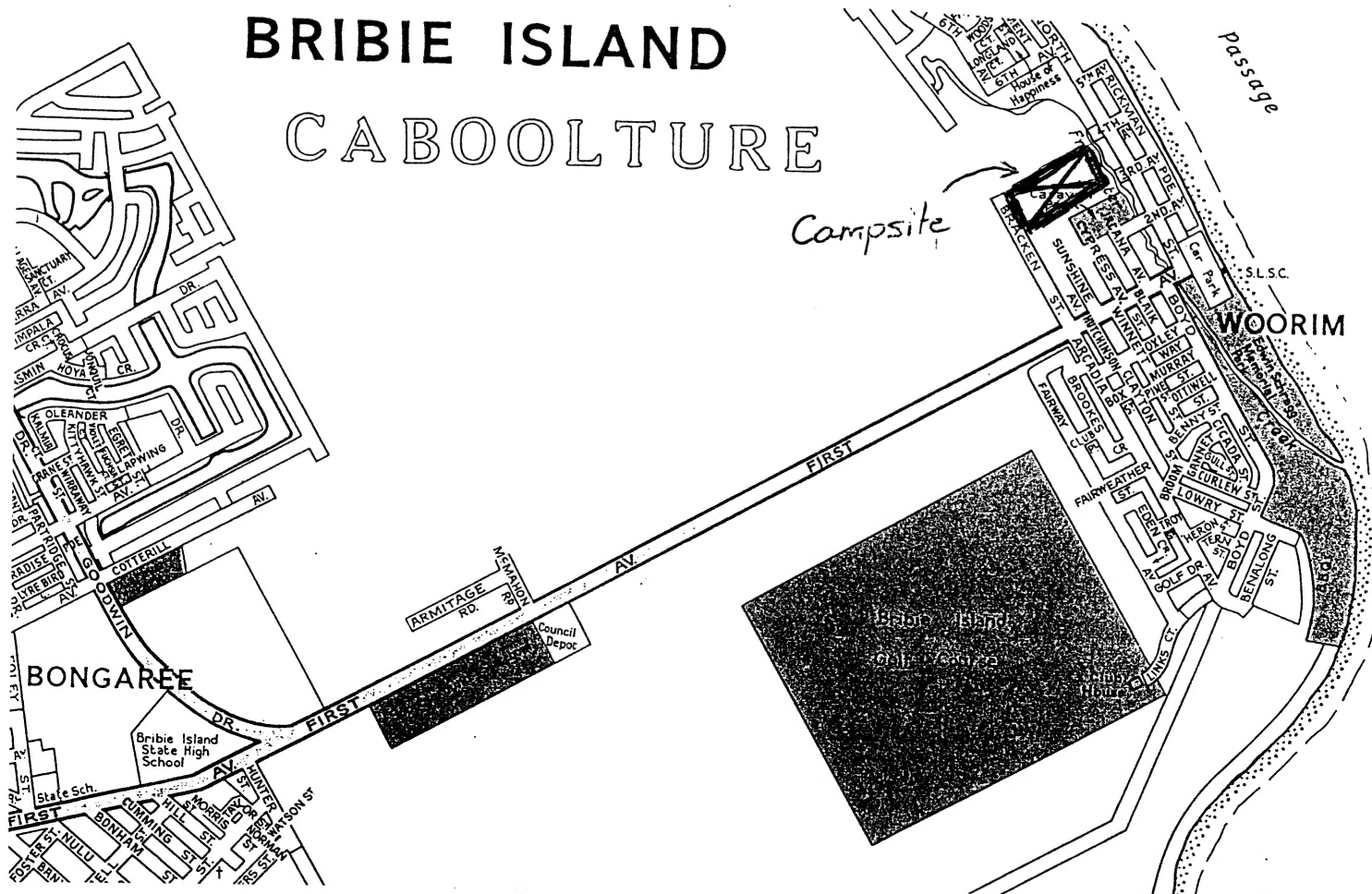
The daughter of King Constus, she lived with her mother in Alexandria after her father's death. Her mother was secretly a Christian and, through her spiritual father, brought Katharine to the Christian faith. In a vision, St Katharine received a ring from the Lord Jesus Himself as a sign of her betrothal to Him. This ring remains on her finger to this day. Katharine was greatly gifted by God, exceptionally well-educated in Greek philosophy, medicine, rhetoric and logic, and added great physical beauty to this. When the wicked Emperor Maxentius offered sacrifice to idols and ordered everyone to do the same, St Katharine came with daring before him and denounced his idolatrous errors. The Emperor, seeing that she surpassed him in wisdom and learning, summoned fifty of the wisest men, to dispute with her about faith and put her to shame, but Katharine was wiser than they, and put them to shame. The furious Emperor commanded that all fifty wise men be burned. These wise men, at St Katharine's prayers, all confessed the name of Christ at the moment of death, and proclaimed themselves Christians. When the martyr was in prison, she brought Porphyrius the general, with two hundred of his soldiers, to the Faith, and also the Empress, Augusta-Vasilissa. They all suffered for Christ. At St Katharine's martyrdom, an angel of God appeared to her, stopping and breaking the wheel on which she was being tortured, and after that the Lord Christ Himself appeared to her, strengthening her. After many tortures, Katharine was beheaded with the sword at the age of eighteen, on November 24th, 310. Milk flowed from her body in place of blood. Her wonderworking relics are preserved on Sinai.

GREEK ORTHODOX ARCHDIOCESE OF AUSTRALIA
BRIBIE ISLAND YOUTH CAMP

P.O. BOX 3620, SOUTH BRISBANE, QLD. 4101.



The Greek Orthodox Archdiocese of Australia has recently acquired a 4.5 Hectare parcel of land on Bribie Island { See Map Below }, for development into a Campsite and Picnic Grounds.



We are seeking assistance from our Greek Youth as to what you would like at our Bribie Island Campsite. Would you please complete this questionnaire and return it to the above address or leave it at the Greek Community of St. George Offices by **FRIDAY, 17 MARCH.**

COMMENTS AND IDEAS:

Please send the completed Form to:

The Secretary.
Bribie Island Youth Camp.
P.O. BOX 3620,
SOUTH BRISBANE, Q.L.D. 4101.

Enquiries: Telephone - John AMARANDOS
890 2391 A/H.

BRIE ISLAND YOUTH CAMP

P.O. BOX 3620, SOUTH BRISBANE, QLD. 4101.

FAX: (07) 844 0967.

FEATURE**PRIORITY**

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Playing Fields			
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Covered Sports Area			
Swimming Pool			
Basketball/Volleyball Courts			
Sporting Equipment on Site			
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Outdoor Chapel			
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Dining Hall/Meeting Area			
Dormitory Accommodation			
Tent Sites			
Laundry Facilities			
Fully Equipped Commercial Kitchen			
T.V./Audio-Video System			

What cost per day do you think would be appropriate for Dormitory Accommodation, with full use of all available Facilities; and:

a) Self-Catered (ie: You do your own Cooking, etcetera)

\$ _____ per day,

b) Fully-Catered (ie: Food is supplied and prepared)

\$ _____ per day.

NAME: _____ (Optional)

TELEPHONE NUMBER: _____ (Optional)

AGE: _____ SEX: _____

CHURCH/ PARISH ATTENDED: _____ [IF ANY]